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50th Anniv. of Ordination of
James Anderson. 1879.

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THE BEQUEST OF
EVERT JANSEN WENDELL
CLASS OF 1882
OF NEW YORK

1918

*Prof. W. C. Fowler
from his friend J. D. McKim*

EXERCISES IN COMMEMORATION
OF THE
FIFTIETH ANNIVERSARY
OF THE
ORDINATION OF REV. JAMES ANDERSON

As Pastor of the Congregational Church,

MANCHESTER, VT.,

August 12, 1879.

MANCHESTER:
D. K. SIMONDS, PRINTER.
1879.

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FROM
THE REQUEST OF
EVERETT J. WENDALL
1912

MANCHESTER, *June 4*, 1879.

REV. JAMES ANDERSON,

Dear Sir: The day being near which will complete *fifty* years since your installation as pastor of the Congregational church in Manchester, the object of this communication is to request the favor of a discourse from you at, or near that time, commemorative of the event.

We feel assured that in making this request we express the wish of the members of the church not only, but of the entire congregation and of this community.

Your friends,
J. D. WICKHAM,
W. P. BLACK,
ZERAH HARR,.
WM. B. BURTON,
SAMUEL G. CONE,
THEO. SWIFT,
L. D. COY.

Reply.

GENTLEMEN :

If it is the pleasure of this church and people to review the period since August 12th, 1829, the day of my installation, as you kindly represent, I shall be happy to do what I can to give interest to the occasion.

Very Truly and Respectfully Yours,

J. ANDERSON.

Rev. J. D. Wickham, D.D.,
And others.

HISTORICAL DISCOURSE.

By REV. JAMES ANDERSON.

Amos, 7th chap., 14th and 15th verses.

Then answered Amos and said to Amaziah, I was no prophet, neither was I a prophet's son ; but I was a herdman and a gatherer of sycamore fruit : and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel."

The early history of many who have occupied the pulpits of the church, gave little promise of their ever becoming preachers of the gospel. Some like Bunyan, and John Newton, came up from very low depths of moral degradation, to great and deserved eminence in the Christian ministry.

Saul of Tarsus, previous to his eventful journey to Damascus, armed with power and authority from the chief priests to arrest all that should be found calling on the name of the Lord Jesus, would hardly have been looked upon as one likely to become the great Apostle of the Gentiles. He was not the last of the persecutors of this world that, subdued by grace, have given their labor and their lives to the cause they once sought to destroy. After all, the men of this character form rather the exception, than the rule of selection for the Christian ministry.

It is indeed not only a profound and lofty Isaiah, or an eloquent Apollos, but a humble shepherd, like David, a meek and diffident man like Moses, or a quiet herdman like Amos, that shows from what a variety of classes and conditions of men, the Lord selects the messengers of his grace to the perishing and the lost, choosing with infinite wisdom indeed, but very differently in many cases, from what exalted human reason would have done. And as it was predicted of the Messiah, that he should not cry, nor lift up, or cause his voice

to be heard in the street, or employ any violent forces in bringing forth judgment unto victory — a method entirely different from what the spirit of the age would have proposed — so in respect to the employment of moral forces under the Christian dispensation we read, that not many wise men after the flesh, not many mighty, not many *noble*, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world hath God chosen, and things which are despised, yea and things which are not, to bring to nought things that are, that *no flesh* should glory in his presence.

Thus in the design and projection of the Christian ministry, the wisdom of this world has no part. It is the Divine, not the human, that holds direction here. And strange, and contrary to human reason as the choice of agents, or adaptation of means to ends, in the work of redemption may appear, we know that our Divine Lord makes no mistakes, selects no material for which he has not a place. No agent, or instrument, which he does not know how to employ. Thus is wisdom justified of all her children.

Looking back from our present standpoint, it is quit natural to enquire how the relation of "pastor and preacher" which we this day commemorate, came to be established. How did it come to pass that a young man from a distant city, unknown to any one here, and known among his own people better as the Drummer Boy, by the noise he made, or helped to make on festal occasions or days of military review, than by any indications he then gave of ever sounding the long roll for calling sinners to repentance — how did it come to pass, that such a one should, in the course of Providence, himself be planted *here*, to fulfill a ministry of fifty years of more and less intimacy among this people?

The answer to this question may be opened thus. In a brief sketch of revivals of religion in the first church in Hartford, by Rev. Dr. Hawes, pastor, published, 1865, more than forty

years after the event, he says, sometime in the winter of 1819, an event occurred which made a deep impression on my mind. *Six young men* from a mechanic's shop, and he a Universalist, became hopefully the subjects of God's renewing grace. One after another, though nearly at the same time, they were awakened to a sense of sin and danger, and called on me with the question "what must I do to be saved?" They soon indulged the hope of salvation, and in the course of the summer united with the church. I was the more surprised at this and the more delighted, too, as there was at that time no special religious interest among the people, generally, and these young men were brought into the kingdom *alone*, and under circumstances most unhopeful, as if on purpose to display the *sovereignty and power of Divine grace*. *Three* of them afterwards became ministers, one of whom died early after he began to preach. The venerable Rev. Anson Gleason, with unabated warmth and zeal at his advanced age, still pursues his ministry at large, in the city of Brooklyn, ready for every good work, especially in visiting the poor, and the sick, and comforting, with his presence and prayers, a great many departing saints, going down with them to the banks of the river, while signalling to those on the *other* side, that another pilgrim is passing over.

The other one of *this three* now *stands before you*. Going back to the interesting period when at the suggestion and urgency of a friend, he with reluctant, hesitating step made his first call upon his pastor for counsel and advice in that solemn crisis of the soul's affairs, he may touch briefly on some antecedents, as explaining *first*, how he became a Christian; secondly how he came to be a minister, and thirdly the minister of this people.

Not to dwell on the natural aversion to spiritual things, in his youth, in regard to which he claims no exception from the common *characteristics* of the race, he might refer, as having a *conservative* influence in counteraction of the perverse tendencies of an unregenerate heart, to his early baptism,

the counsel and training of a pious mother, his instruction and scholarship in the excellent but much abused Assembly's Catechism, his early habit of attending religious meetings, his membership in the choir of the church, his association mainly, notwithstanding some vicious examples, with young men of good character, his uniform presence in the sanctuary, together with many solemn warnings of providence and the prayers and counsels of anxious and earnest friends.

True, Dr. Hawes speaks of the six young men as being converted under unhopeful circumstances. Yet this did not result, as might naturally be supposed, from any special adverse influence exerted upon them by the proprietor of the establishment in which they were associated. They were at liberty to attend meetings when and where they pleased, free from any particular effort to influence their belief; or if any, it was attended with very poor success. For all his three sons became members of orthodox churches. The oldest being a Sunday school superintendent in New York, and the youngest a minister of the gospel, while their two sisters only adopted the sentiments of the father.

The unfavorable circumstances in which those six young men broke away from the world, and presented themselves, at first one and after that another, until each in his turn and all of them eventually in the pastor's study, aside from the conflict of the unrenewed heart, consisted in the fact that the movement originated with them, that there was no motion in that direction outside of their own circle, but only one *dead* calm of worldly insensibility prevailed all around them. To be called at such time and manner into the light and liberty of the gospel, could not in itself be considered as any ground of regret; but he who in the midst of all his worldly associations and affinities has been called to decide the great question of duty and destiny, now and *forever*, and on the side of right, and a new life, knows what it is, and what it requires, while a description of the process, mental and moral, by which objections are conquered, and the world is overcome, would hardly be

intelligible to the inexperienced, to the natural man, because he lacks the essential element for rightly discerning the things of the spirit.

The accession of six young men, in the vigor of their days, some of them having reached the majority, and the others near to it, to any church, would not be likely to pass without notice in the community, nor without effect in the church itself, as none of them were of a character to be entirely passive in their new relation. Neither did they long lack abundant opportunity to exercise themselves on the field of Christian duty that opened before them, in religious meetings, as Sabbath school teachers and at times in local missionary operations around them. It was on one of these missionary excursions, in company with a member of the church much older than himself, that the question was quaintly put to the speaker, by the venerable pastor of the church in Canton, Connecticut, the Rev. Jeremiah Hallock, "*did you ever think of the Christian ministry?*" "The reply was that he had sometimes thought of it but felt that from certain difficulties of the voice he would not be able to speak in a public assembly. Ah, replied the old patriarch — "*Moses* said he could not speak, and the Lord asked him, who made man's mouth?" That was all, but the way and the manner of it was suggestive of a new line of thought and helped greatly to settle the question whether to remain in his then present relations, carry out his plans of business, or give up all and enter again upon years of preparation for labor upon an entirely different field from that which he had previously expected to occupy. This, to one in his situation, public and social, and personal, was not a matter to be hastily, or easily decided. It took three years. In March, 1822, he left the city, with all its pleasant associations and prospects, tore himself from all his early companionships, which seemed then to bind closer than ever before, and entered upon these long and anxious years of study, deemed requisite for a suitable preparation for the arduous and responsible office of the Christian ministry. The intervening

period, with its varied light and shade, was at length passed, and in 1828, ten years after his conversion, his theological course at the School of the Prophets came to its close. On the third of December, 1827, the senior class, numbering about forty, at the first, held special religious services with reference to their receiving licensure from the faculty as preachers in the *chapel* exercises on the Sabbath. In due time, after this, the speaker was called in his turn, not without a measure of fear and trembling, to take his stand in the pulpit, and conduct the entire service, and preach his first sermon, before the professors and students, the Rev. Elias Cornelius being also present, and preaching in the afternoon of the same day, and making a reference to the morning discourse in his prayer, in a manner which showed a generous sympathy, at least, in the effort of him who had conducted the previous service. This sermon, in one sense, the *first born* among many brethren, has been held in great esteem, receiving a new dress after being marked and scarred, by a thousand thrusts and dashes of the critic's pen, and doing service on more than twenty occasions in as many different places in exposition of the inspired declaration, "but the word preached, did not profit them, not being mixed with faith in them that heard it."

I have spoken above merely of the chapel service. But the time soon came for some enlargement. Preparatory to this sixteen members of the class walked in a body on a pleasant morning in April, 1828, to the neighboring town of Wilmington, for examination and license to preach the gospel more at large. As it happened, the first one selected for theological dissection was the oldest man in the class, of grave and modest demeanor, who being first on the alphabetical list had sat at the head of the class from the beginning, giving signals of order at the table, and honored with the title of Father Allen, afterwards a missionary among the Indians. The rest of the class sat around in the presence of the council, each with more or less anxiety, expecting in his turn, to pass the *crucial* test when, to the surprise of all and the relief of some, doubtless, the

examination, which, had been thus far thorough and searching came to a close, and after a few general questions whether the rest of the members agreed with the respondent in his answer, which being conceded, the examination was voted sustained, and the whole class admitted for license. The fact was Father Allen was a good, honest old brick, whose answers had been entirely satisfactory, and if all the rest agreed with him, they must agree with one another, and be alike entitled to a favorable reception. Such was the logic of the occasion. And it is mentioned here, that churches may not rely too much, on documentary evidence in determining the soundness of a candidate, for as in the case of imported merchandise, the invoice may be regular, but the quality of the goods may, in some cases, require inspection.

After this, the summer months passed rapidly and September, with ripened fruits and foliage, proclaimed that these young soldiers of the captain of their salvation, must now leave the camp of instruction, and go into active service in the field. Of this event, the following record is found; Sabbath, September, 21, 1828. "The president has given our class the farewell sermon, closed with the communion. Solemn, interesting scene. Three years of life gone, and O how quickly gone! Is it true? Have I spent my last Sabbath here? Shall I no more mingle with these brethren in their exercises, no more come in at these gates of Zion, or draw water from these wells of Salvation? O then may the Lord open springs for me in dry places and rivers in the deserts. May I go out thankful for all the privileges here enjoyed — penitent for sin and devoted to the cause of Zion and the service of God my Redeemer. Farewell then to Andover! Now for the field."

But where this field would be found, was to some a matter of great uncertainty. The idea that the speaker would ever be a candidate for the pastoral relation here, if previously entertained, had now been abandoned.

The way it came to be entertained, at first and the leadings of Providence in relation to it may be stated in few words.

Some time during the previous year, it had been proposed by his classmate, Rev. Brainard Kent, now of Chicago, and Rev. Samuel C. Jackson, both of Dorset, that Manchester be accepted as the place of his future ministry. He knew nothing of the place, its history, needs, or capabilities. He listened quietly to their representations, and as they had introduced the matter and seemed to be interested in pursuing it, he left them to try the result of what seemed to him a harmless little piece of religious diplomacy, without expecting anything serious to come of it, either to himself, or to the people. The Rev. Mr. Jackson, then a resident graduate, and but now recently deceased, on passing through here to his paternal home, some time after, saw some of the chief men of the village and conscious or otherwise of the grave responsibilities assumed, made such representations, as led not only to correspondence but to such church action, as amounted to a formal invitation to make them a visit, with reference to the matter Mr. Jackson proposed. The terms in which their request was made required and received candid and serious attention, and would have been accepted had not the matter been embarrassed, by the litigation of the heirs in regard to Mr. Burr's will.

That a clear understanding of the state of things here, at the period we commemorate, some portion of a letter from one of the committee of the society will here be in place. * * *

MANCHESTER, 26 *August*, 1828.

DEAR SIR : The Congregational Society in this town is now destitute of preaching and is desirous of having its desk supplied. The committee of the Society therefore though they have not the pleasure of a personal acquaintance with you, take the liberty to address you on the subject, and in order that there may be no misunderstanding or mistake on the subject, the committee deem it their duty to give you a full detail of the present condition, purpose and prospects of the Society.

And in the first place they remark that the Society is not large nor wealthy, though the largest and ablest in the town,

and yet that it is as large as could be expected considering that the Society has during the greater portion of its existence, been destitute of a settled pastor, and has only been supplied by hiring for short periods and sometimes at distant intervals. The adjacent towns, with the exception of Dorset, have been and still are much in the same situation, either destitute of stated instruction by competent religious instructors or supplied only by temporary employment. As a necessary consequence uneducated Baptists and Methodists, and in some instances Universalists have crept in. This state of things renders it extremely desirable in the view of this committee, that a good clergyman should be settled in this town, on account of the influence which he would probably exert through the county generally. But to return to this society. In sentiment the Society is thoroughly evangelical, and have no relish for the lax theology and smooth preaching so acceptable in some portions of New England. It is true some difficulties have existed in the church, but not originating from any diversity of religious sentiments, but from the irregular conduct of one of the members. This member, however, talks of leaving the town and with him we think the source of present difficulties in the church will be removed.

As regards the pecuniary ability of the Society we have to say that we gave our last pastor, the Rev. H. A. Parsons, at the rate of \$500 a year, and this was up to the ability of the Society to pay. Since that time one of our most valuable members, who paid towards Mr. Parson's salary forty-two dollars a year has deceased, he has however left in his will, for the support of a pastor in this Society, a parsonage lot very pleasantly and conveniently situated worth at least \$500; he has also left a pecuniary legacy of \$5000, the interest of which annually is to be forever appropriated to the same object, to wit, supporting a Congregational pastor and preacher of the gospel in this village. This will place the Society in a situation to pay a liberal salary to its minister: and were it not for the attempt of the heirs at law of Mr. Burr, to set aside this will, the

Society might be making arrangements immediately to settle a minister. In consequence of this suit, however, the Society cannot safely engage absolutely to pay such salary as we wish to pay, and as we expect to be able to pay, until the question as to the will is settled, which will probably be some twelve or eighteen months hence. In regard to the final result of the question this committee, however, are willing to express their full and undoubting belief that the will must be established. Indeed we are entirely without doubt on this point. Yet the suit puts it out of the power of the Society to realize any present advantage from Mr. Burr's beneficence. Another fact in regard to Mr. Burr's will, we will mention, which is that he has left \$10,000, as a permanent fund for the education of indigent and pious youth in this village preparatory to their entering on Theological studies, or to their being received under the care and patronage of some educational society, with a condition that at least an equal sum shall be raised from other sources. His object was to establish here an Academy of high order and on a firm and permanent basis. And if this object is carried into effect, it will render the place a more important as well as more desirable post for a clergyman.

From accounts which we have heard of you we are desirous that you should come and preach to us, and that, if both you and the people shall be pleased with each other, till we can permanently settle you as a pastor, and if Providence will, that such an event may hereafter take place, we think we can assure you that it is a *broad* field for usefulness, and that you will receive a very comfortable support. In the mean time, and let the event of your settlement be as it may, the Society will pay you at the rate of five hundred dollars per annum, so long as you shall discharge the duties of minister and preacher under this employment.

There are many other things which we would say to you but the situation of our sheet admonishes us to forbear. The Rev. Mr. Jackson can give you more particular information on many points relative to this Society.

You will have the goodness to favor us with an answer as soon as may suit your convenience.

We are dear sir, your most obedient servants,

JOHN AIKEN, for the
HON. R. SKINNER, and himself,
CYRUS MUNSON,

Committee.

Time went on, the last term of theological study had arrived, and no decision of the will case had been reached. The committee were therefore advised, that the uncertainty of their affairs, would hardly justify at this time, a compliance with their request. But if the result should be favorable in the end, and circumstances permitted, their request, if renewed, would be complied with. Thus the correspondence ended.

On leaving the Seminary in the fall of 1828, the first five or six weeks of public ministry were spent in Salem, Massachusetts, supplying the pulpit of the Howard street church, whose pastor was out of health, afterwards rendered memorable by the ministry, assault, prosecution, and imprisonment of Dr. George B. Cheever, of Deacon Giles Distillery notoriety, because he had seen in a dream, one of the demons that haunted this distillery, fish up the skeleton of a *son* of one of the proprietors out of one of the vats that contained the burning fluid, greatly to the *scandal* of *somebody* or *more*. For this wicked dream, and the interpretation thereof, he received what was intended to be a strong push *backward*, but which gave the *cause*, a much *stronger* push *forward*.

From Salem, the next place visited was Huntington near Norwich, Conn., at the particular request of Mr. John Adams, father of Dr. William Adams, of New York, who was then principal of Phillips Academy at Andover. This was his native place, or he had friends residing, or both. Here after a few weeks a call was received but declined. Leaving this place, the winter months were spent in the adjoining town of Griswold, when on returning home in April, the following letter

which had gone from this place to Andover, thence to Griswold's, from there to Hartford, was found on entering the Post Office the first time.

MANCHESTER, VT., *Feb.* 16th, 1869.

REV. SAMUEL E. JACKSON,

Dear Sir: The Supreme Court of Judicature having affirmed the decree of the judge of probate approving the will of the deceased Mr. Burr, the Congregational Society in this place, relying upon a kind providence, feel a confidence in their ability to yield a handsome support to the minister of Christ to whom shall be committed their pastoral charge, and from your recommendation of the Rev. Mr. Anderson as a man qualified to fill that place, we have taken the liberty of addressing you on the subject.

You are probably advised of the fact that we wrote Mr. Anderson and from his answer were induced to believe the then uncertain state of our ability to render him a decent support was the cause of his declining. Our desire is to invite him to come forthwith and preach as a candidate for settlement, and if he is not otherwise engaged we wish you to forward this communication to him as soon as may be convenient, with a request that he consider this as an address to him and that he inform us, on the receipt thereof, of his determination.

Should Mr. Anderson's present situation forbid our making the application will you be pleased to inform us of any other clergyman whose qualifications you consider suited to the place.

I am, sir, with sentiments of respect and esteem,

Your obedient servant,

R. SKINNER,

For Committee.

The affairs of this Society having taken this favorable turn, and no other engagement being in the way — the request was complied with, and on 24th day of May 1829, the first sermon in

this ministry, was preached to an intelligent and attentive audience in the Court House, which was well filled.

After six weeks, a call in due form, to settle as the pastor of this church and society, was received, accepted, and the day designated for confirming and completing the union was proclaimed. What followed will now be presented.

ORDINATION UNDER THE APPLE TREES, MANCHESTER, AUGUST 12, 1829.

On the 12th day of August, 1829, there was a large assemblage of the people gathered in an orchard on the east side of the main street in the village of Manchester, Vt. It was a calm but warm summers day. There appeared in that assembly the stately form of Dr. Edward Griffin, the president of William's College, rising in his grand proportions far above the other ministers around him. There was also seen the manly form and benignant countenance of Dr. Charles Walker, father of Rev. Geo. L. Walker, then pastor of the Congregational church in Rutland. In the same company of clerical men, was the distinguished preacher, Daniel A. Clark, father of the Rev. Frederic G. Clark, then pastor of the first church in Bennington. The venerable Dr. Jackson, father of Rev. Samuel C. Jackson, of Andover, Mass., then pastor of the church in Dorset, was also present and several younger ministers of less note.

In this assembly there appeared a young man, a recent graduate of the Theological Seminary at Andover, who had accepted a call from the Congregational church and society in Manchester, to become their pastor, and these ministers had come together for the purpose of ordaining and installing him according to the usual custom of the pastor of that people.

It had been expected that the gathering on the occasion would be large, and as the old meeting house had been taken down, and as no other public building in the village was deemed sufficient for the occasion, the plan was adopted for holding the public exercises in an orchard belonging to the late Hon. Richard Skinner, which had been offered for the purpose. The arrangements, having been completed, the chief of the fathers of the congregation assembled with their families, and many others, drawn together by the interest and novelty of the

occasion, and having taken their places on the extemporized benches, the solemn services began. The introductory prayer, reading of the scriptures and the singing of Psalms having been completed, Dr. Griffin, at the proper time, rose on the platform and delivered one of his strong, clear, impressive discourses, showing that the servant of God must not strive, but be gentle unto all men — apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will — a grand text, for a grand sermon — after which, the other services proceeded in their order, until all were finished and “the congregation was broken up.”

That day, to one of the parties at least, was a very solemn day. The weight of responsibility which the laying on of hands imposed upon him, was well nigh insupportable. It was to him, in an important sense, the beginning of days. But he cheerfully, hopefully, took up the burden, not knowing how long the portage might be, or how soon he might be called to lay it down, or transfer it to another. But it was not destined to be of short duration, but to continue, and to be borne for a long time — almost thirty years.

But the actors in the scenes of that day, have, the most of them, long since passed away. The gigantic form of Griffin, was, in a short time, laid low. Daniel A. Clark, then in his strength and prime, soon after failed in health, retired from service and fell asleep in death. The venerable Dr. Jackson was the next to depart. Dr. Walker held on well, outliving all the men of his age in that council, and departed not, till he had passed the period of fourscore years, crowned with usefulness and honor. Of the other members of that council, not one, at this time, is known to be alive. The ancient men of the congregation also, and almost all that were present on that occasion as members of the church, have in turn, dropped off and only two or three of them now remain. In the mean

time the woodman's axe has been struck into the roots of the old trees that gave the assembly shade and shelter, and they, too, are fallen. Possibly two or three remain as representatives of the past, standing solitary and alone without the shielding or company of their old time associates. But though time has removed the old trees, yet their places have been supplied by those of younger growth, and of equal, if not greater fruitfulness under improved culture and special advantages so that in this respect what has passed away is well made good. And so of the men of the generation that have, so many of them, been removed, yet while we mourn their loss and would pay a worthy tribute to their character, still it is no small compensation that the promise in large degree has been fulfilled "instead of the fathers shall be the children," thereby inspiring hope in the kindred promise, "the children of thy servants shall continue, and their seed shall be established before thee."

But how about the young pastor who on that day was set over the people, as a religious guide and instructor? To this it may be said that he entered at once, and with slight material at hand, upon the effort of organizing a system of church work and benevolent action. In his first sermon he gave an outline of the course he thought it desirable to pursue, as far as might be practicable, in which he had a good degree of coöperation from the people. The Sabbath school was soon put upon a substantial basis. A primary or infant department was organized, followed in due time by a maternal association, a young ladies' and juvenile society for benevolent industry, together with an association of those of maturer age for more general purpose of aiding any good work that might claim their attention. The cause and claims of Christian missions was earnestly set forth. The monthly concert for prayer received special attention. The interest in the cause of missions grew continually stronger, contributions were greatly enlarged, and all the departments of religion and benevolence received a good degree of attention and support, so that from small beginnings, a very respectable amount was contributed annually, to aid the progress of Christ-

ianity both at home and abroad, the church coming up gradually to the front rank in all these important matters.

In the meantime the importance of giving attention to doctrine, and systematic moral and religious instruction, was distinctly recognized. The cause of temperance came early into notice and great efforts were made to promote it. The cause of the oppressed found frequent place in the discussions of the pulpit, while a series of doctrinal discourses, and expositions in order of the parables, miracles and epistles to the Romans, to the Hebrews, and other of the apostolic writings, went steadily onward, so that during the whole period of this ministry, the congregation, in some form, were held close to the teachings and doctrines of the word of God. Neither was all this without profitable results. The word spoken came unto the people, not always as the word of man, but as the word of God. During the period under review, frequent and sometimes powerful revivals were experienced. At one time sixty-five persons stood up together to confess their Lord and enter into covenant with his church. At other times, the number was less, but rising one year to nearly thirty, while the admission in the closing, or twenty-ninth year, amounted to fifty, making an aggregate during the pastorate of 165 admitted on profession, and 55 by letter, giving a total of 220 members received, to which might be added ten who united with other churches.

But the attainment of these, and other important results are not to be ascribed to the efforts of the pastor alone. But all this time he had the hearty, constant coöperation of an entirely devoted and energetic companion, whose zeal, perseverance and success in the various departments of labor in which the church engaged, may have been sometimes equalled, but seldom excelled. Neither at this late period, when the thirty years were almost accomplished, had the means of grace exhausted their influence. At no time during the whole pastorate was the congregation larger and the prospect of continued prosperity more favorable, in its general aspects, than when, after twenty-nine years of service, the relation as pastor and people,

which had so long existed between them, was closed. But the days of those years have long since passed away. The pastor who was once young, is now old. He now stands beyond the line of eighty. A few weeks more, if he survives, will bring him to the period of fourscore years and one. He has survived two pastorates since he gave up his charge, one of two, and another of fifteen years. During all this interval his home has been near and directly opposite those "apple trees of the wood." Seated in his own rooms, or standing in his own door, he had only to lift his eyes to see right before him, the place where, on that never to be forgotten 12th of August, he was publicly set apart to the ministry of the word. All the scenes of that day come vividly into view. Those uttered voices, so long silent, are heard again. The venerable and venerated forms long since laid away in the tomb revive again, and, in the mind's eye, take on their activity and life. All that gave interest to that assembly has been, not only at times, but as it were continually before him.

Since then he has been through years of toil and trial — has experienced bereavements, sickness, sorrows and afflictions in large measure, and for the last ten years has felt in one sense, at least, what it is to be alone in the world, lover and friend having been put far from him and his acquaintance into darkness. During these later years he has ministered abroad, in some part, but he has retained the same old home to which he brought his young bride, who, after the brief space of two years, passed away to be here no more, the home of scenes and associations since that day which can never be forgotten, but which now must be numbered with the past. In his old Parsonage Home he still resides, having kept up a friendly relation with his former congregation, ministers and people, often taking part in their public religious exercises, sometimes supplying the place of the sick and absent pastor, preaching the word, celebrating the ordinances, visiting the sick, burying the dead, and receiving in turn from the people their varied tokens of considerate regard.

Thus life had gone on, and thus was it going on still, when in the month of May (1877), their late respected and beloved pastor left them at the call of the Master, and passed away; and one whole year had gone since the people had heard his voice or seen his face. But the old pastor remained with them to sympathize and counsel, to visit the sanctuary, and in his turn, to minister in the things pertaining to the kingdom of God. Thus at every communion season of the long, sad, vacant year, after the shepherd of the flock departed, he appeared at the sacramental table to comfort the people and break unto them the bread of life, the last of the series of the first year, the first sabbath of March, the anniversary of the last occasion on which the deceased pastor had appeared and officiated at the table, being particularly solemn and affecting, a sad memorial sabbath.

Here it may be observed, that in thus supplementing the service of the sanctuary, the old pastor had a fellow worker, who for full forty years, has for the most part been a resident here in connection with the seminary, and of a still more advanced age. Yet not only at the communion in March but down to Sept. (1878), these two old ministers might have been seen, as oft before, standing side by side at the sacramental table and in the presence of the symbols of the Lord's supper, speaking unto the people the word of life and salvation. This of course, could not long continue, but it was gratifying, and accepted by them, as a ground of praise and thanksgiving, that these old lives had been thus prolonged, not as yet to be entirely idle and useless, but to minister still, in some measure, unto this then bereaved people, of the things that pertain to the kingdom of God. To Him be all the glory and the praise.

At this point the dark cloud that for eighteen long months had rested upon our spiritual habitation began to lift, and the dark pall that so long hung over us, was drawn up. The sun of a new morning broke once more upon our Zion. And the people, happy in the restoration and enjoyment of the privileges of a regular ministry, could take down their harps from the

willows and say and sing in the language of the inspired prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!"

Although this review of fifty years, has been confined, as was intended, to certain and in some respects, narrow limits, yet it may not be without its use and benefit, for the circle for whom it was prepared.

It is true we sometimes hear objections against dwelling much on days gone by, on the alleged ground that they belong to the dead past, and that time spent in exploring that past, is a comparative waste, a useless study. But I take it that to a thoughtful, serious mind there is in the civil, moral and especially religious history of the world, no such thing as a dead past. There may be dust on its shelves and rust upon its garments. But it is not the dust which we propose to gather or its rust to worship. It is its teachings, its lessons of wisdom and instruction which we prize and from which we seek to profit.

Would a reasonable man speak of the dead past of the flowing river that forms our eastern boundary, or of the Atlantic ocean that rolls beyond? Would he talk of the season of his ploughing and planting as the dead past of the year while reaping the harvest and eating the fruit of that planting? So of the early periods of religious history, even back to the six days of creation, accounted indeed by some as belonging to the dead past, and superseded entirely by the discoveries of modern science, yet the sun of that creation still shines, and its moon and stars still give their light. They, at least, are not dead.

Thus in a theological sense, there are men who speak of the law of Sinai as of no force, as belonging to the dead past; but the traveler, who at its base stops to look and listen, may still hear its thunders roll, and see its lightnings play.

And as to the answering Mount of Calvary, while skeptics deny its facts and ignore its teachings, yet he who devoutly stands at the foot of the Redeemer's cross, may even now feel

the tremble, see the darkness, and hear the voice that went forth from that darkness still sounding out through all the world.

No, to us there is no dead past. The ages as they roll throw their influence forward as well as backward. They work on the mass of living minds to-day, more powerfully, perhaps, than at any previous time.

Thus the influence of the fifty years we now commemorate concentrates upon us here to-day. In a thousand subtle, intangible forms, as well as those more direct and visible, it pervades this assembly, moves in these veins, throbs in these bosoms. It has done its part in making us, what we are, in giving us the position we occupy, the hopes that inspire us, with their incentives to future and high endeavor.

Let us accept, therefore, the lessons of the past, its reproofs and its encouragements. Who can tell what the next fifty years may bring through the application of living forces, by those now present and those that are to come. If you defer not the putting forth of strength, if you wait not the loss of power, or opportunity, even from this congregation may results proceed of far greater magnitude and wider benefit in the coming fifty years than all that has gone before. The Lord grant that thus it may be.

THE DEACONS OF THE CHURCH AT MANCHESTER.

By REV. J. D. WICKHAM, D.D.

The committee to whom it was assigned to arrange the programme for the exercises of this occasion were pleased to designate the speaker "to give a short sketch of the *deacons* of the church."

After what we have heard from the lips of one who was so long its pastor it would seem more appropriate for such a sketch to have been given by him. But to have expected from him *all* that it is proper should be said on this occasion would perhaps have been unreasonable. And inasmuch as for more than *forty* years I have been a worshipper with this congregation, it was thought that next to him, who *fifty* years ago became their pastor, this part of the service should be committed to me.

The list of deacons, as it appears in the printed Manual of the church recently out, contains *eleven* names. The first on the list is *Andrew Richardson*. Though this name has a place among the *seven* who constituted the church at its organization in 1784 it was not until April 4, 1805, that he was elected to the office of *deacon*. The one whose name stands *second* on the list, *Asa Loveland*, was the first elected. But as the election of both occurred on the same day, Deacon Richardson, being the elder of the two and first also in membership, was for these reasons, probably, given the precedence. The question may be asked whether for the first twenty years of its history this church was *without a deacon*. Some member or members may have served in that capacity, but the first formal election of any to that office was at the date above mentioned. Though not without gospel ordinances and enjoying occasionally the labors of a minister, the church was without a *set-*

bled pastor until within a month of that election. Certain articles of agreement in the hand-writing of the first settled minister, Rev. Abel Farley, under date of March 1, 1805, have this for one. "It is agreed that a well organized church is furnished with an elder or elders and deacons." Inasmuch as, just having installed a *pastor* for the first time, they proceeded so soon to elect *deacons*, the presumption is that it was not regarded by them as a "*well organized*" church before, and that Asa Loveland and Andrew Richardson were the first members of the church formally appointed to the office of *deacon*.

Following the order in the Manual, we will begin our specification with Deacon *Richardson*. He removed with his family to this town from Coventry, Conn., in 1780. He was soon followed by his parents and brothers, two of whom went elsewhere; but all that remained of the family located together in the northern part of the town bordering on Dorset, where some of their descendants of the second and third generation now reside. Of the first *seven* who constituted this church at its organization *five* bore the name of Richardson. They were his parents, one of his brothers and himself and wife. The first three who united with it afterwards bore the same name. We infer that in the early history of the town in none of the families among the first settlers were the claims of religion more earnestly regarded than by the Richardson family. This corresponds with what we have learned from a well informed source that it was in the northern section of the town the religious interests of the community were then best sustained. That the residence of Deacon Richardson was so remote from the place of public worship, here at the centre, was no hindrance to his constant attendance there. When unable to secure a conveyance for *riding* he did not hesitate to *walk* to and fro because the distance was so great. His oldest grandson living in this town well remembered that in his early childhood, when his grandsire had become infirm with age, he was required to be his companion in *walking* to the house of God. Deacon Richardson is still remembered, by the very

few now living to whom he was personally known, as a truly good man whose death was much lamented. This occurred February 25, 1828, in the 78th year of his age.

Deacon *Asa Loveland*, whose name is second on the list, was also a native of Connecticut. He was born in the town of Glastenbury in 1769. Having become a resident of Manchester he united with the Congregational church in 1804, and was chosen an office bearer in it on the same day with Deacon Richardson, April 4, 1805. For 33 years he served in this capacity with exemplary fidelity. He was always in his place in the sanctuary, was the faithful teacher of a Bible class in the Sabbath school, punctual in attendance in all religious meetings and a cheerful participant, according to his ability, in all Christian and benevolent charities. He died suddenly by a stroke of apoplexy. After lingering in unconsciousness for a day or two his spirit was released and he entered into rest, August 30, 1838, at the age of 67. His sole representative living in this community is a *grandson*, who honors, as he is honored by, the name he bears.

Deacon *Isaac Burton*, whose name stands third in the list, was born in Stratford, Conn., September 8, 1765. Coming with his parents to reside in Manchester he joined the church in 1804 and was elected deacon December 31, 1824.

At the time of the settlement of our respected friend and brother, Mr. Anderson, and for several years before and after that event, Deacon Burton and Deacon Loveland were the only church officers. But as years increased upon them and they were becoming infirm, it was judged expedient to add to the number of deacons. Accordingly in November, 1833, the church elected two others, Messrs. *Myron Clark* and *M. B. Goodwin*. These declining to accept the office, after a short interval the church proceeded to elect two others. The choice fell upon Messrs. *John Aiken* and *Chauncey Tryon*. These also, for reasons satisfactory to themselves, were indisposed to accept the office. The attempt to add to the number of deacons was not renewed until September, 1838. Then, after

a day of fasting and prayer observed by the church, Messrs. *Horatio Hawkins* and *Robert Ames* were successively elected and accepted the office.

Deacon Hawkins came hither with his family from Springfield in this state and with them he had united with this church some two years previous to his election as one of its deacons. He had held this office in the Congregational church with which he had been previously connected. Returning with his family to his former place of residence he resumed his old relations and is said to have since died ; though on the recent Manual of this church his name is not starred, as are the names of the others who have died.

Though past middle life when he came to reside in Manchester, Deacon Hawkins not only "used the office of a deacon well" while he lived among us, but did good service occasionally as leader of the choir, so that his removal to his former home was a loss to us and a matter of general regret.

Deacon Ames, whose name should be the 5th on the list in the Manual, was born in East Dorset, December 19, 1803. Removing hither with his father's family, he became a member of the church at the age of 31. So radical was the change he had experienced and so consistent with his profession his spirit and conversation as to commend him to the confidence of all his brethren, and though but four years had passed since he united with the church, he was on the above occasion unanimously elected to the office of deacon. Nor was their confidence misplaced. Judicious in counsel and exemplary in the performance of Christian duty, he also "used the office of a deacon well" for the short remainder of his days. As the result of what the world calls an *accident*, but what is nevertheless within the scope of *Divine Providence*, he was called to his reward hardly beyond middle life, at the age of fifty-eight.

The 6th name on the list is that of Mr. *William P. Black*. He was chosen deacon by the unanimous voice of the church September 11, 1841, and has held the office thirty-eight years, a period longer than that of any of his predecessors.

Again in December, 1853, Mr. *William A. Burnham* was elected to the same office. Time being granted him for consideration he deemed it his duty to decline. Whereupon, at a subsequent meeting of the church, Mr. *Solomon Langdon* was chosen, his name being 7th on the list. His period of service however was brief. In the space of three years he removed his church relations to the Presbyterian church in his present place of residence, Montrose, Penn.

In July 1863, Messrs. *Zerah Hard* and *Calvin P. Smith* were elected deacons ; their names being the 8th and 9th upon the list. Deacon Smith, after a protracted illness, which he bore with Christian fortitude and resignation, died peacefully February 22d, 1872. The passage of scripture which suggested the remarks made at the funeral service, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," was expressive of the *readiness* with which he met the summons of the Master, and which made it a privilege to visit him as he drew near the end of life.

On the 1st Sabbath of April following, some six weeks after his decease, his pastor, who had not for twice that length of time been able to enter the pulpit, by reason of a serious indisposition, was enabled to enter it again. Deacon Smith having been called away during his confinement to the sick chamber, he embraced the *first* opportunity to preach a discourse commemorative of the departed. Taking for the text the appropriate passage, "*Being dead he yet speaketh,*" he set forth some of the lessons taught by the spirit and life of his deceased friend. The manuscript lies before me and did time permit I would be glad to refresh your memory by citing from it portions so descriptive of the characteristic good qualities of Deacon Smith that their *truthfulness* would at once be recognized by all who intimately knew him.

We cannot doubt that both the *preacher* and he, whose example he then sought to commend to our imitation, are now together in the "*home above,*" the favorite expression of our late beloved pastor for the Heavenly Paradise.

In giving this sketch of the *deacons* of this church I have felt it incumbent on me to confine my remarks to such as are either no longer in office or who have not been suffered to continue by reason of death.

To characterize the *living* would not be expected, or unsuitable to be done, if it were expected. Of them no more remains to be said, than simply to mention their names and the respective dates of their election.

Deacon Black, Sept. 11, 1841.

Deacon Hard, July 31, 1863.

Deacon Samuel G. Cone, Feb. 1, 1873.

Deacon Wm. B. Burton, March, 3, 1877.

THE CONTEMPORARY CLERGYMEN OF THE COUNTY.

By REV. P. S. PRATT.

A long residence in one place procures certain advantages too rarely realized in this restless age. Many a human life would be happier, probably longer, if it continued to hold its original place in nature and society, until almost every person coming into its presence should awaken familiar and friendly thoughts, and every object in nature suggest instructive associations. Life's autumn would have a more constant and abundant harvest season if passed in the same field where the seed was sown in early years at least if that were a sowing "to the spirit."

It is not perhaps so very uncommon to live and prosper for fifty years on one's own farm or in some other private pursuit: one such life prolonged through a full century in our healthful valley is a familiar fact of to-day. But to secure to one who is a public servant or religious teacher such an experience, involves a general concurrence of views and feelings, a coöperation of aims and interests rarely realized in these mercurial times. Such a pastor must needs have an unusual endowment of physical health and mental soundness, of courage and of currency, or he must have the rare tact of making a productive use of limited measures of such capital. He should have a Pauline courage in declaring "the whole counsel of God," conjoined with the Pauline wisdom of being "all things to all men." Moreover there must be a *people* of good material, well molded in the social virtues, earnest for the union which brings strength, reasonable in their demands and generous in their practices. The right man must be in the right place in the divine view of the matter; and with the full consent of the man and the place themselves.

The instances of these long model pastorates were more fre-

quent in the earlier generations; they may become so again as we near the millennium. We welcome such an event as the present, as being some sign of the good time coming, or at least as an influence in its favor.

In the year 1869, Pawlet Association of Congregational ministers (previously as now styled *Bennington Association*) included not only most of the ministers of this county but also a goodly number in Rutland and Washington (N. Y.), counties, adjoining. The meeting at which he became a member, Feb. 2, 1830, was held at Castleton, with Rev. Joseph Steele, pastor there for many years, a man who loved the truth in Christ, was very familiar with the truth, and could speak it with persuasive power. The moderator of that meeting was William Jackson of Dorset. The scribe was Fayette Shepherd, of Pawlet, a zealous pastor and evangelist. He died of old age at Sidney Plains, N. Y., one year ago, Aug. 14, 1878. Among the members was Lemuel Haynes, then of South Granville, previously of Manchester, a genuine man, though black, a genius, though without the training of the schools, coming out of obscurity but shining in the gospel ministry as a star of the first magnitude. And there were also Joseph B. Goddard, Sylvester Cochran, John Griswold, John Whiton, Dan Kent of Benson and presently Elijah Plumb, of Pawlet, afterwards of Potsdam, N. Y., held in high esteem by his brethren and the public, who entered into rest, eighty-one years of age, at East Bloomfield, N. Y.

In our further enumeration of the names of contemporary ministers we will be confined to Bennington county the boundaries of which are now the same with those of the Association.

At the head of the list we place Daniel A. Clark, who gave a charge at the installation in 1829, then pastor of the First church in Bennington, a man of fifty years, of high reputation, who gave four years of vigorous service for that church and community, but left in 1830. He finished his earthly service ten years later, March 3, 1840. He was succeeded in that pulpit by Edward W. Hooker, D.D., whose capabilities were equal to the varied public services he fulfilled, as pastor, editor, author,

professor of theology and general agent. But it was here that he discharged his longest pastoral service, of twelve years. It was a fruitful one and rich in delightful associations and lasting friendships. He died at Fort Atkinson, Wis., March 31, 1875, aged 80.

Jacob J. Abbott, though holding high rank as a Christian scholar and as a Christian worker was after two years forced to resign from failure of health. He afterwards did good service for the churches and the country. I have pleasant recollections of him as an agent of the Christian Commission at Washington and of the kind reception he gave me as a delegate in that service. He died at New Haven, Conn., Dec. 3, 1878, sixty-five years of age.

His successor in the pastorate and in the esteem of the churches was Richard C. Hand, whose health also gave way after four years of useful labor. Subsequently, while supplying for a Sabbath the pulpit in Dorset, he fell to the floor from an instantaneous stroke of disease. Dr. Wickham being providentially present finished the service, but we do not learn that Mr. H. ever again attempted to preach. His last days were happily spent in Brooklyn, where he died July 28, 1870, at the age of sixty-eight. He left valuable legacies for the ministers and churches of this state. He was succeeded in the pastorate by Isaac Jennings, the present incumbent.

The Second church of Bennington, formed in 1836, during the first fifteen years enjoyed the ministrations of Aretas Loomis, and was advantaged by his edifying scriptural teachings, and elevating holy example. He afterwards spent his last days and found an honored grave with this people; departing Aug. 13, 1857, at the age of sixty-six.

Here followed Chauncey H. Hubbard's prolonged and highly appreciated ministry and citizenship. His noble form and benignant face were veiled in death three years ago, Aug. 27, 1875, in his fifty-eighth year. He was for twenty years acting pastor, and his residence there was for twenty-five years. He lived to see two successors, Calvin B. Hulbert, called after five

years to the presidency of Middlebury college; and Edward Griffin Read, the present pastor.

There is still a third church in that famous old town — at North Bennington — to which have ministered successively, during the past eleven years, Leavitt Bartlett, Henry C. Weston, and Lewis C. Partridge.

Pownal has had few if any resident Congregational ministers, but I find the name, in 1853, of Elihu Loomis. He was one of the sons and of the large ministerial family of Aretas Loomis, above named.

The pulpit at East Arlington has been occupied by the following persons, most of whom are still living: Charles Peabody, Gordon Hayes, Joshua Collins, Daniel D. Francis, Charles Redfield, William O. Baldwin, James F. Donaldson and Julius C. McCollom. Mr. Francis, who came here about 1863, was much prized in the clerical fraternity for his mature experience, practical wisdom, and patriotic spirit. He died at West Lebanon, N. H., Aug. 18, 1872, aged seventy-three.

Sandgate, over the mountain, once well named, has for a long time furnished for us but few ministerial neighbors. Early in this period we have the names of S. M. Wheelock, probably now deceased, and Brainerd Kent, now known in Chicago as "Father Kent," founder of the railroad Sabbath school and church.

Rupert gave to the Association a valued member in David Wilson, with whose history I am not familiar; and afterwards Ralden A. Watkins, a man of learning and Christian character, who afterwards in Illinois fell into a sad impairment of mind and living, and thus died Aug. 22, 1868, aged sixty-nine. He was followed by A. Atwood, in 1856, Josiah B. Clark, 1867-69, Joseph Garland in 1870-72, Daniel Goodhue, 1873-74, and A. Bordman Lambert, D.D., from 1874 to this time.

In Dorset, the young pastor at Manchester found a neighbor in William Jackson, who had already proved no insignificant factor in the Christian enterprise of the age, whose sterling influence was felt through the county and state, and more widely

still, and who worthily filled the longest pastorate in Bennington county. After forty-six faithful and fruitful years in Dorset, he died Oct. 15, 1842, in his seventy-fourth year, and his sepulchre is with us to this day. In his later years he was assisted by Thomas Gordon and Ezra Jones, and afterward succeeded by James J. Gilbert, Moses C. Searle, Cyrus Hudson and Parsons S. Pratt.

Mr. Searle, a man of independent thought and straightforwardness, preached here in 1846. The pine tree which now overhangs and shades the parsonage is his green memorial, planted by his hand. He died a few years ago in Massachusetts.

Of like precious memory was his successor for seven or eight years, Cyrus Hudson, who died at the age of seventy-six, Dec. 11, 1876, at Springfield, Ill. He was born in Dorset, son of a blacksmith, and had an unpromising boyhood. But the grace of Christ, and the stimulus and culture received under Dr. Jackson, resulted in the development of good talents, worthy aims and useful service for the church and the world.

East Dorset, of recent organization, has had but two resident Congregational ministers, Franklin W. Olmstead, 1867-70, and James L. Harrington recently arrived.

Of those who have stood for Christ on the heights of the hill country of Peru, was Nathaniel Hurd, about 1830-33. Him I remember in my early youth as the grave and sincere pastor of the church in Central New York to which I belonged. He died at the residence of his son in Kenamee, Ill., Oct. 23, 1867, sixty-five years old. Thomas Baldwin was acting pastor, 1835-45, and died in W. Virginia, May 25, 1878, at the age of fourscore. Of S. S. Swift I have no particular information. More recently this pulpit has been occupied by Asa F. Clark, who in two terms of good service filled out fifteen years; Robert D. Miller, Matthew A. Gates, Samuel H. Amsden, Charles Rockwell and Charles Scott.

Of those who have held up the gospel standard in this Christian town of Manchester, since Mr. Anderson's resignation, are Nathaniel L. Upham, now in New Jersey, Rufus S.

Cushman, the man of a large, loving heart, loved by all when living, sincerely mourned by all when he died (May 18, 1877), and this present pastor, Albert C. Reed. To these may properly be added the names of others in our ministerial fellowship, resident here at different periods, mostly connected with the seminary; viz: Joseph D. Wickham, D.D., Joseph Steele, Josiah W. Brown, Lewis A. Austin, Henry H. Shaw and James Fletcher.

Here have been named nearly threescore ministers of the word who have had their homes in this county during portions of the last fifty years. Of these there remain here only twelve, about the usual number of acting or retired pastors and teachers. It thus appears that about *four average generations* of ministerial residents have been in this field, have done their allotted task, and have gone, some to other earthly fields of labor and some to heaven, while the old Manchester parsonage still retains its always respected, now greatly revered, occupant.

From this suggestive comparison of our ministers as holding for longer or briefer periods their respective places in the several pulpits and parishes of Bennington county, we turn for pleasing illustration of our subject, to the formal union and regular meetings of these ministers in an organized body. The local ministerial association is an arrangement in the Congregational body, for the enrollment of clergymen in good standing, for their mutual knowledge and professional culture, and for the protection of the profession and of the churches against insincere or unfit incumbents of the sacred office. It should be a rare or impossible thing for a mere pretender, or a man radically unsound in doctrine or in life, to hold a permanent membership in a well sustained New England association. If not constrained to leave, such an one will be likely to retire from a company with whose spirit and aims he has so little in common.

I have given some names of high repute by whom Mr. Anderson, as a newly ordained minister, was received into this association, and with whom he continued to stand until they all, one after another, were called hence. A long list has since

been added of those whom he and his associates have received to their fellowship. The records show on his part a quite regular and abundant attendance, greater probably than that of any other member, the meetings being held from two to four times a year, and in places scattered over an area forty miles in breadth. They also show the fulfillment of various appointments and duties involving in the aggregate a very large amount of labor and study. The one office in the association which more than any other requires very regular attendance, intimate knowledge of its affairs, and the confidence of the brethren — that of registrar — was committed to him at an early date, in April, 1841. This he has held ever since, excepting during the six years following his severe illness in 1868, when at his special request he was relieved of the responsibility. As his strength increased and as he resumed his place and work with us, the books were again placed in his hands, and there remain. The large number of pages written by his pen show not only the fairest penmanship in the book, from the first to the last, appearing in an open, firm and uniform hand, but they furnish a most readable and accurate record of documents and doings which will have a value in the ecclesiastical history of our state during many coming generations.

And here we make grateful mention, having recorded these frequent changes, these settlements and dismissions, these parts of lives and numerous deaths of contemporary clergymen, that we can testify that all the varied work of these men in their respective times seems to have been in substantial harmony, and ever cheered by their mutual Christian friendship. The constant discussions in the association upon the prominent themes of theology and the stirring questions of the times, as upon temperance and slavery, upon disputed doctrines, themes of philosophy and literature, upon practical questions in morals and Christian duty, upon methods in the pulpit and pastoral work, have habitually been in all freedom and frankness, yet in charity and fairness, and commonly in the end resulting in substantial agreement. The deliberations and acts in our eccle-

siastical councils, annual conferences, organized benevolent efforts and revival meetings, have been conscientious and candid, but practically coöperative and useful, not only in ordinary, individual, home work, but in associated efforts for Christ and his church, it has commonly been manifest, as I believe, that we were of one body and one spirit, that we held to one Lord, one faith and one baptism.

And now it but remains to say to this honored father in the ministry, in behalf of the several members of Bennington Association, of this strong rod at your side, formerly a student in your congregation, now the favored pastor of him, once his own pastor; of him with the sun-lit face who has for three and a half years ministered at East Bennington; of the faithful worker for four years of the North Bennington field; of the long time Presbyterian brother at Salem, now for five years in the pulpit; of David Wilson, of the modest acting pastor at East Arlington, and the resident brother, in the same place, whose heart is still in the work of the Lord; of your Dorset brother, who for more than twenty-three years has found here a nearer neighbor and a dearer friend; of the pastor of the First church of Christ in Vermont, whom may God hold in the same relation into the twentieth century, and lastly of this equally aged father, who for so long a period has been keeping step with you not only in advancing years but also in untiring services for the interests of learning and religion — in behalf of each and all I give the assurance of heartfelt affection and esteem, our sincere congratulations upon the well-finished work and patience of the past half century, upon the well earned laurels crowning a hoar head found in the way of righteousness, and of our earnest prayer that you may have many other years of holy peace and happy contemplation on the earth, while awaiting a more glorious portion in the world of long memories and grandly compensating rewards, through the infinite grace of our divine Redeemer.

ADDRESS ON BEHALF OF THE CHURCHES OF THE
COUNTY FOR THE PAST FIFTY YEARS.

By the REV. ISAAC JENNINGS,

Pastor of the First Church of Christ in Bennington.

When we look upon our brother as still with us, it is difficult to realize that his installation connects him with so early a past time in the history of these churches. Dr. Griffin, who preached his installation sermon, died in 1837. Rev. Daniel A. Clark, who gave the charge to the people, died in 1840. One of the delegates, however, appointed to the council by the Bennington Church, and for aught that I know present, was Deacon Calvin Bingham, the father of Hiram Bingham. Rev. Hiram Bingham, the son, was one of the two honored pioneer missionaries to the Sandwich Islands. A generation more nearly allied to the present, and a generation, too, reaching into the earliest past of these churches was represented there.

It could not of course be otherwise than that there should be some changes in these churches in half a century. Fifty years ago they were reported to the General Convention as in connection with Pawlet Association, which then embraced the churches of this county and certain churches in Rutland county, also four or more in the state of New York. There was numerically, at least, a large association. In those days the General Convention was called the General Convention of Congregational and Presbyterian Ministers in Vermont. In those times one or two towns reported churches in them from which no churches of our order are reported now. For example, Winhall with thirty-six members. Five of the churches in the county now were not here then, viz : The Second Congregational Church in Bennington, organized in 1836 ; East

Arlington Congregational Church, organized in 1843 ; North Pownal Church, organized in 1851 ; East Dorset, organized in 1867 ; North Bennington Congregational Church, organized in 1868. The worship of God has been maintained, and the doctrines of Christ preached during all these years.

No church has given a purer or a steadier light, no church has been more homogeneous or more united in its maintenance of advanced and yet sound thought on the great reformatations of the past fifty years — revivals, missions, temperance, opposition to the system of American slavery, education, patriotism, intelligent and honest discharge of political duty — than this of Manchester. How many missionaries, ministers of the gospel, wives of such, who have accomplished, or are still living lives of extraordinary devotion to the service of God, and the good of mankind ! How many who have gone out from this church so honored, so prospered and so fruitful of good. How many from the oldest church in the county and in the state, the First Church of Bennington. How many from Dorset and from other churches. I say ministers of the gospel, missionaries and their wives — but also those in other honorable and useful professions and callings in life as well.

Perhaps no where else have the churches of our order been less merged together so as to lose their individuality, or more cordial and healthy in their fellowship. They have met in councils. Their ministers have exchanged pulpits. I do not recall anything that has intervened to distrust this fellowship. It is devoutly to be desired that we may continue to avoid the extreme of non-church fellowship on the one hand, and at the same time not surrender individual church autonomy on the other.

Let me now address myself directly to my brother. The principal churches of this county, with two or three others, by pastor and delegates assembled at the call of this church to examine you, and if deemed expedient to install you as pastor here. They approved you after careful inquiries and examination. For nearly thirty years your faithful ministry justified

their choice. When circumstances led to the calling of the mutual council, which decided regretfully to accede to the idea of the surrender of your pastoral charge, they found no occasion to regret that original judgment, which settled you over this people and among them. You had in those twenty-nine—nearly thirty—years sustained their decision by a conscientious ministry. During the twenty or more years which have elapsed since that time, your circumspect Christian example, and the intellectual ability and Christian wisdom of the services you have, as occasion offered, rendered to this and sister churches and to brethren in the ministry, have added lustre to your previous ministerial life. These long years you have remained a fellow citizen and fellow Christian and an honored ambassador of Christ amongst us. You have known no other pastoral charge but this. You have as a pastor, known no other people. If you have, not said it in words, your life has said to this people, it is in my heart to die and to live with you. And :

“To draw them on to heaven by reason fair
And good example has been your daily care.”

“O honor brighter, truer far
Than earthly fame could bring,
Thus to be used in work like this,
So long by such a king!”

With one exception your official pastorate has been the longest in the county, and without any exception you have lived among your people a longer time than have any of the other ministers of the county.

Cowper says :

“I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred course.”

In your faithfulness to Christ you have stood. If there has been inflexibility, it has been to keep with a more unbending will the doctrine of Christ and rectitude among men. We

can but bless God for the physical and mental endowments, which have had in them the longevity, by which you have been enabled so long to remain among us and bear testimony for the truth as it is in Christ.

Another prominent feature of your pastorate is the history of Burr Seminary, which was chartered the year of your installation and a few years afterwards commenced its important active career. Often does some one returning to Bennington, after an absence, ask me if Mr. Anderson is still living, and concerning his prosperity, with the information that they were once pupils in the Burr Seminary. A large number in the aggregate I am sure of young men from the various towns about, have as members of this institution sat under your ministry.

Dear brother, there is not one of these churches nor one member in them, who has had occasion to come into personal contact and communion with you, who does not feel respect for you increasing rather than diminishing, and who may not breathe the earnest prayer for God's blessing upon you till life shall close and that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,"

"Like a watch worn and weary sentinel
To put his armor off and rest in heaven."

We naturally at such a time take some observation to see where we are on the great ocean of the life of Christianity in the world — which has so much of seeming advance, and yet, alas, at times seems to drift and go backwards or to be becalmed. Nevertheless its destiny is ever one of progress towards a successful termination, a victorious and happy issue at the last.

Your ministry here commenced in a time of wonderful revivals. Of my own church at that time this is signally true ; in 1827 one hundred and one were received into the church as fruit of the revival of that year. In 1831 one hundred and thirty-one were received at one time. So it was in Dorset and in other churches not only in Vermont but memorably in Con-

necticut and in other sections of the land. In the early days of your ministry there was intense vigor in Christian work.

The reports on the state of the churches presented to the conventions in those days pulsate with an intense energy of zeal for Christ ; zeal in the cause of temperance, of Sabbath keeping, and of instruction in Christian doctrine. It is indeed an inspiration to glance at those reports of the state of the churches in those early days. In the report presented at Rutland in 1830, it reads thus : "Efforts to promote the spiritual interest of the rising generation are exerting an amount of moral influence destined, we believe, to give perpetuity and glory to the church through successive ages." In the narrative for 1831 the statement is that many of these revivals had but just commenced and the greater were yet in progress. "Yet it is believed that the number of conversions already cannot be less than 5,500." In the report on the state of the churches in 1829 occur these words : "This monster vice," *intemperance*, "must and shall come down. God has so decreed and his people have so covenanted * * * * Men of character and influence have committed themselves on this interest and the cause moves on with an irresistible impulse."

It is good to seize an occasion, if need be, once in a while to go back to those days. It stirs the blood. It seems a suitable commemoration of your ministry that some reference should be made to those wonderful years of the right hand of the Most High. Born of those revivals was an enthusiastic expectation of the speedy coming of the millennium. But we have learned the millennium is not so near. The churches know not what is before them. But they know that God's promises are sure ; and while wars have not ceased nor infidelity disappeared yet from the face of the earth, still there are signs that are wonderful that the power of the Spirit of the Lord is moving among the nations.

You will in the course of events go up to receive your reward. In the course of nature, human energies wane and there remains but the prospect of decay here, and then the vigor of the immortal life. Others succeed to the earthly

labors. The future exigencies of the kingdom of God summon the new generations one after another. Man dies ; the cause moves on. These churches, which have kept the fire burning on God's altars for the last half century, will still be faithful to their sacred responsibility. To the solution of the new problem for church consideration they, seeking light from above, will address themselves. They will endeavor to be ready for each new duty of the hour. Your steadfast Christian, and ministerial life is in this an epitome of the whole successive life of the church of God on earth. It is endured to persevere "unto the end." As the individual servants of God finish their earthly life of service, others come up to take their places.

In respect to the qualifications and zeal of these, we have every bright omen for the future. The venerable and large hearted Dr. Hewitt, of Connecticut, as his own power waned, on one occasion in my recollection said : "As I grow old I turn with unspeakable satisfaction under God to the young brethren and lean upon them."

A few words in closing are due to that superior Christian lady, who for so many years shared with you the labors, and sense of responsibility, and "joy in the Lord" of this pastorate. As representing the churches, and incidentally their ministers, it is fitting I should recognize the high esteem in which she was held beyond the limits of this parish. We have, when guests at the parsonage, been impressed with the attentive thoughtfulness, the tact, and resources of her graceful hospitality. We have been conscious of her ever intelligent and animated interest in the prosperity of this church and congregation and of this community, and her interest too in the churches around. It has been a pleasure to me, personally, when she has had occasion to visit friends in my parish. Her lively interest in us and her words of sympathy and cheer are not forgotten. It is not difficult to imagine her glorified spirit as looking down with a conscious and profound interest upon the exercises and proceedings of this day.

AFTER DINNER RESPONSES.

After the foregoing addresses the company assembled partook of a bountiful collation prepared by the ladies of Manchester in the church parlors, after which the following letters and responses were listened to :

FROM MRS. SARAH SPELMAN, of BROOKLYN, N. Y.

In presenting the following testimony, J. B. Hollister, Esq., who was once a member of Mrs. Anderson's infant class, though not much of an infant now, made some appropriate and interesting remarks relating to his early teacher, his high appreciation of her character, and the deep respect and interest with which he cherished her memory and influence, which we had hoped to transfer to these pages. But as he has not been able to furnish a copy we proceed :

MANCHESTER, *Aug.* 12, 1879.

MY HONORED FRIEND :

On this bright morning of an anniversary so fraught with delightful memories to every one of us as well as yourself, Time *has* "turned backward" in his rapid flight, and for the moment made me "a child again." I see the old parsonage as it was thirty years ago, its vine-covered entrance, its cheery, tasteful parlors, the broad garden path gay on either side with many a bed of the dear old fashioned flowers; beyond, the rows of gooseberry bushes, always loaded with the purple fruit, making our youthful eyes wonder and our childish mouths water, and at the end of the old summer house under whose roof many of us as merry children have enjoyed more tea parties than we could count, but above all, and through all, the happy memories of the old parsonage I see and my heart loves to recall the form, the voice, the gentle manner of one who for

years devoted her time, her strength, and her life to the young people of this town and whose influence for good will never cease to be felt by all who knew and loved the "children's friend," the sainted Mrs. Anderson.

My earliest recollections are of her, and all who once sat on the hard benches of the village school house, or in the gallery of the old church as members of the infant class, must remember the lessons of unselfishness, and charity, and faith she taught us while she constantly pointed us to God and heaven.

The little green basket in which she carried the well worn books and primmers ought to be filled with flowers as the centre piece at our table to-day.

I never hear the hymns she taught us either read or sung that I do not think of her and experience a certain thrill of awe as the truth of the beautiful words fill my heart and soul. And why are not the infant classes of to-day taught such hymns as this :

I sing th' almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

There's not a plant or flower below,
But makes thy glories known ;
And clouds arise, and tempests blow
By order from thy throne.

Or this :

How shall the young secure their hearts,
And guard their lives from sin ?
Thy word the choicest rules imparts
To keep the conscience clean.

Thy word is everlasting truth,
How pure is every page !
That holy book shall guide our youth
And will support our age.

And now, my dear friend, she who would have been so proud and happy on this, your fiftieth anniversary day, is not with us,

and because she is not, with our heartfelt congratulations to yourself, please accept my poor tribute to her loveliness and worth, with the prayer that all those who enjoyed her instructions in youth and who must still feel their influence, may shine in the crown of her rejoicing when Christ cometh to make up His jewels.

Mr. Miner, being called upon by the Rev. Mr. Reed, the Chairman, said :

We have been listening for more than two hours to addresses deeply interesting; and after sitting another hour at this bountiful table, it seems to me that if any one should talk more than five minutes, he would be abridging the time of others, and all present would wish him to sit down.

I was much gratified, when it was decided to celebrate this anniversary, and am much more gratified with the eminent success with which it has been conducted. It has certainly been a great pleasure and I trust it will be an intellectual and moral benefit to us all.

For more than forty years I have lived in close neighborhood with Mr. Anderson, the Rev. Dr. Wickham and Dea. Black, all of whom have been pillars in this church, and prominent members of society, and I think have done much to give tone and character not only to the moral but to the intellectual standing of the people here. Their heads and mine are all whitened for their last resting place. I do not belong to the same communion with them, but during all these years I can truly say that there has never been an unkind or an unpleasant word passed between any one of them and myself. I think I may safely say there has been nothing but kindness among the others, for it is not owing to any special goodness on my part that has made my relations with them so pleasant.

Deacon Black is unable to be present to-day. His esteemed lady is here. She was a leading singer in the choir when Mr. Anderson was ordained, and for many years after, and she kindly consented to take her old place this morning and help sing the same anthem that she then sang.

We have heard to-day of the changes in the ministry and in the Congregational churches in this vicinity during these fifty years, and of the great additions to this church.

But during Mr. Anderson's lifetime there have been vastly greater changes in the material and intellectual, than in the moral and religious world.

He and others present, can remember when vessels upon our rivers and lakes, and ships upon the ocean were moved only as the winds moved them. No mammoth palaces, freighted with their millions of people, traversing our oceans and seas, and rivers and lakes, propelled by fire and water, moving *in spite* of winds and waves, were then as now known.

None of the eighty thousand miles of railroad which now exist in our own broad country, had then been constructed.

A few years before Mr. Anderson came here, my oldest brother moved from this town to Ohio, driving his own team, the only way any one could travel at that time, unless he went on his own feet. If I remember rightly, he was more than four weeks making the journey. Mr. Anderson's daughter, who now sits beside him, left her home in Ohio past three o'clock yesterday afternoon, and was here this morning to attend this celebration. She has spent more than half her life among us, and let me add that her presence gives great pleasure to her many friends and adds much to the enjoyment of this festival. Ohio is *now* as near as Troy was *then*.

Of all inventions those which shorten distance and abridge space have done most to advance civilization, the printing press alone excepted. They tend to bring all nations and races together, and mingle them into one brotherhood.

When I was a lad it took three weeks to get a letter from the interior of Ohio, to my home in Rutland county, and that was as quick as any intelligence could be conveyed. Now the lightning of heaven carries our thoughts almost instantly to all parts of the civilized world.

We read in the morning of events that took place the day before in London and Paris, and in California.

We are told that "*life* is but a span," but during the life-

time of him we meet to honor these *mighty*, these *wonderful* discoveries and advancements have been made. Surely we may exclaim "WHAT HAS GOD WROUGHT."

Mr. Chairman, my five minutes must be out. And I wish to propose as a sentiment, "health and many happy days to him we meet to honor," and I will take the liberty of calling upon my friend the Hon. Daniel Roberts, now of Burlington, to respond. He led the singing for twenty years while Mr. Anderson occupied the pulpit.

REMARKS OF HON. DANIEL ROBERTS.

I have taken much interest in this occasion, and have come a hundred miles to share its festivities. The place, as well as this special gathering, has for me a peculiar interest. It was to this pleasant village, forty-three years ago, that I came a young man, and as the successor in the house and business of Judge Bennett, then a pillar in your church and society, spent twenty years of the best of my life. To this place I brought my young wife. Here my children were born. Here I sat for so many years under the ministrations of our good pastor, whose installation of fifty years ago we now commemorate, and in the choir of the ancient gallery, led or joined in the service of sacred song. For the sake of those old associations, and to tie the past and present together, I have to-day taken my old seat in the choir and added my piping tenor to the anthem sung and to jubilant old "Coronation." But, alas the day, instead of meeting there my old associates, Mrs. Black, Mrs. Merriman, the Deacon Hawkins' family, a choir of themselves, Brother Goodwin, Jason Burton, Edward Swift and the rest, I found their children and grandchildren.

During this period of twenty years, if I was not, as St. Paul observed of the Athenians, in all things "very religious," I was religiously constant in attendance upon the Sunday services of our pastor. Let me see—two sermons a week; fifty-two weeks in a year, say one hundred sermons; twenty years, twenty hundred, two thousand sermons. A good many, you

will say, for one man to stand up against, or to sit under. With this experience, I feel it due to the occasion and to our old pastor to testify in his behalf, that I have no present recollection of having observed in any one of these many sermons any tripping in his orthodoxy. He was not one to be blown about by every wind of doctrine, but was ever staunch and steadfast, and kept himself in the ways of St. Paul, John Calvin, John Knox, Dr. Bellamy and Jonathan Edwards. We call our pastor old, but as I have listened to him to-day, to his discourse so choice in matter, so well ordered in arrangement and composition, so happy in style, so admirable in thought, taste and spirit, though I noted an increased feebleness of voice, I saw no indications that age had withered the intellectual force of his active years.

In remembering our old pastor, we shall not forget, but all the more remember, her whom he brought here a bride, and whose portrait smiles upon us from these walls. Blessed saint, beautiful in spirit as in person; so gentle, so kind, so sympathetic and loving and faithful and Christian.

“O for the touch of a vanished hand,
For the sound of a voice that is still.”

It is among the felicities of the occasion that our pastor's daughter Caroline, let me call her, has been able to be with us. Her presence happily supplies the missing final clause, which I note, of the sacred motto upon the wall above his head, “I have been young and now am old, yet have I never seen the righteous forsaken,” “nor his seed begging bread.”

I conclude with the expression of my kindest wishes for the restored health and strength and prolonged life of our excellent friend and old pastor.

REV. E. GRIFFIN REED,

being called upon, responded as follows :

Although comparatively so recent a comer among you, I take the deepest interest in the occasion that has assembled us. For

one thing I happen to bear the name of the divine who preached the sermon at Bro. Anderson's ordination fifty years ago. Then my father has been a life-long friend of Bro. Anderson, and would, I am sure, have tried to have been here had he known that this celebration was to take place. I wish he were here : he would be just the one to talk to you, and to recall the scenes and doings of fifty years ago, when a theological student he was wont to visit Manchester, and occasionally preached here before his departure as a missionary to India. I have often heard him speak of those days, and of his high appreciation of the gifts and graces that then adorned the Manchester pulpit. Yet not only on these accounts do I feel an interest in this celebration ; but because, through an acquaintance with our honored friend of three or four years past, I have learned myself to love and prize him. Some elderly men seem to repel young men from them ; others draw young men to them sympathetically. So Bro. Anderson has drawn me to him. Among the pleasantest recollections of my life are the friendships I have been permitted to enjoy with some old people ; and not the least my friendship with him.

But the thought that has been uppermost in my mind to-day, has been the moral effect of such a celebration, upon the younger portion of the community particularly. Here is a man who has not attained a great name as a statesman or politician ; who has not held civil office, nor served his country in army or navy ; who has not accumulated wealth ; has not been distinguished as a railroad-king, nor an owner of a line of steam-ships, nor as a merchant-prince, nor manufacturer, nor inventor, nor in short become known in any of the ways in which men commonly gain notoriety ; who has lived a quiet, moral life, employed only in trying to benefit his fellow-men through pulpit and pastoral ministrations. Yet in his honor this whole community gathers to-day ; and friends come from abroad to express their sense of his worth. It shows, that after all money and fame are felt not to be the only things to be valued. Religion is still the deepest principle of the human heart ; and teaches us that the life spent in serving God and in doing good to men is worthy of commemoration.

The young can scarcely fail to learn the lesson, and to obtain new impressions of the dignity and usefulness of the ministerial office, from what has passed to-day. May some of the boys become stirred with the desire to enter upon this office, and be emulous of the good report of one who has kept the faith through so long a course of conflict and labor. And may our beloved friend yet be spared to us for many years, to 'show God's strength unto this generation, and God's power to every one that is to come !"

THE LAST SOCIAL VISIT AT THE OLD PARSONAGE.

By MRS. L. H. CONE.

In this world of so many changes it seems strange that they are not anticipated and prepared for in a measure. But they are not. We meet, and part with no word, and seldom a thought that it may be the last time. Thus it certainly was at the donation party at the old parsonage only a short time before the death of Mrs. Anderson. Here were gathered the aged members of the church. Those who remembered the days past and gone, and as they looked upon the beloved faces of their former pastor and his wife, how many scenes came to mind of joy and sorrow, in which they had been heart-felt sympathizers.

There were the middle aged, those whom he had baptized in infancy, prayed for in secret, and watched over through the intervening years with a solicitude they dreamed not of. They had been in that Sabbath-school class of Mrs. Anderson. And it is only necessary now, after these many years, to speak of her to any member of that class to call forth a commendation so full, a remembrance so vivid of her faithful teachings, that one is ready to say, would that we could follow in her footsteps. And as memory reverts to that last gathering, we recall her animated countenance, the warm welcome to all, the kindly remembrance of absent ones, the precious words of advice whispered to some whom she knew were burdened; and the words of cheer, and pleasantry as we gathered around the well spread tables. Amid all this happiness, who could have believed that she was then aware of a terrible disease, in her system, that might soon take her away, from all these dear associations and friends, and yet, it was so.

Bravely she bore in secret the suffering and apprehension that her days were numbered, cheerful and uncomplaining she left

her home to seek medical aid. But her earthly work was done, she was to enter upon the joys of her heavenly home. And what were her first words when she found her life was in imminent danger? "I must go back to the people." Thus was the thought of the dear people ever upon her heart. It could not be otherwise; had she not labored among them all those years with a faithfulness none could gainsay? Among these hills and valleys, she passed by no household. Was there sickness in any of these homes, she was by the bedside, often watching through the night, and if the illness continued, she did not weary of going, but to many a humble home she carried cheer and courage to fainting hearts. The young in such homes, were especially remembered, and if, of a retiring nature, she would, in her inimitable winning manner, draw them toward her, thus exerting an influence felt all their after life, and in many cases we believe in eternity. Thus, this lovely woman labored on all these years, with no thought of earthly reward, or of the precious influence shed forth by her consistent life. And now as these gatherings at the old parsonage are to be only a memory of the past, never to be reenacted, we will cherish them, and remember with gratitude the earnest and faithful labors of Mr. and Mrs. Anderson.

HYMN FOR THE OCCASION.

Composed by MRS. E. M. WICKHAM.

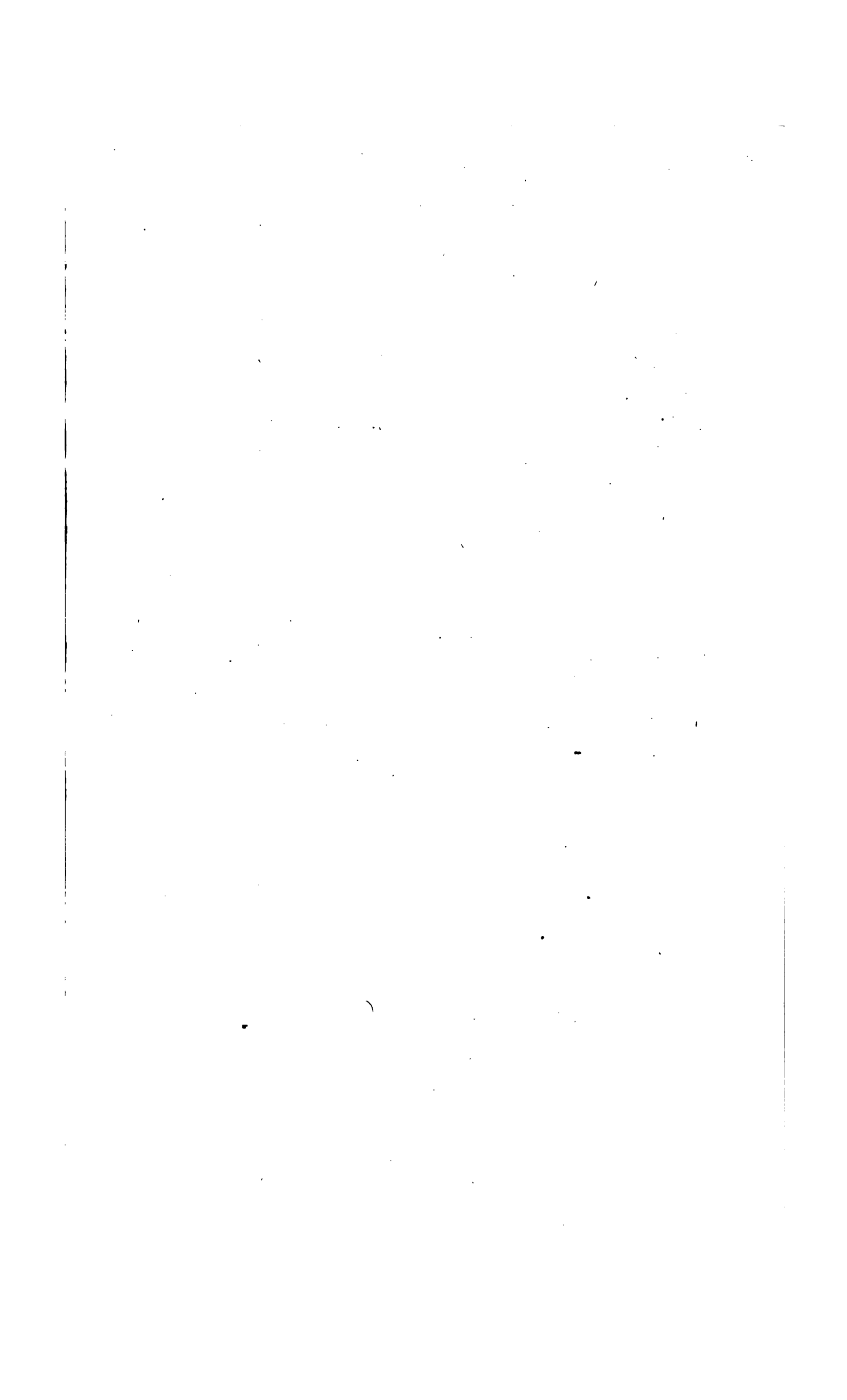
Within these sacred courts, this morn,
We meet His name to praise,
Who sends His ministers to warn
And teach of Heavenly ways.

Just *fifty years* their course have run
Since, in his manhood's prime,
The preacher of to-day begun
His Christly work sublime.

May Heaven's smiles upon him fall
'Till he shall meet above
The chosen partner of his toil
Whose life was full of love.

And bless this waiting church, O God,
Which long has been thy care,
And grant us grace to keep thy word,
And in thy mercy share.



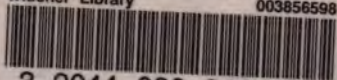


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